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Descent of Jesus Christ عليه السلام

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious,
the Most Merciful.*

**The Advent (descent) of ‘Īsā (Jesus),
[son of Maryam (Mary) ﷺ]**

After the coming of *Ad-Dajjal* (pseudo christ) with a horrible great mischief and corruptions over the Earth, Allāh ﷻ will send Jesus Christ ﷺ on the Earth. Jesus Christ ﷺ the son of Mary will descend on the white tower east of Damascus (Syria), he (ﷺ) will be putting his hands over the wings of two angels, no disbeliever will remain alive who will smell his (ﷺ) breath and his breath will reach as far as his sight will reach.^[1] Then Jesus Christ ﷺ will look for *Ad-Dajjal* and will kill him at the place [“called BAB-AL-LID.”].

Narrated Abu Hurairah ﷺ: Allāh’s Messenger ﷺ said, “By Him in Whose Hand my soul is, surely [‘Īsā (Jesus)], the son of Maryam (Mary) ﷺ will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur’ān (as a just ruler); he will break the Cross and kill the pigs and there will be no *Jizyah*^[1] (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allāh (in prayer) will be better than the whole world and whatever is in it.” Abu Hurairah added: “If you wish, you can recite (this Verse of the Qur’ān): “And there is none of the people of the Scripture (Jews and Christians) but must believe in him [i.e. ‘Īsā (Jesus) ﷺ as a Messenger of Allāh and a human being] before his [‘Īsā (Jesus) ﷺ or a Jew’s or Christian’s] death, and on the Day of Resurrection, he [‘Īsā (Jesus) ﷺ] will be a witness against them.” (V.4:159).

(See *Fath Al-Bari*.) According to the quotation of Kushmaihani there is the word *Al-Jizyah* instead of *Al-Harb*. [*Sahih Al-Bukhāri*, 4/3448 (O.P.657)].

Narrated Abu Hurairah ﷺ: Allāh’s Messenger ﷺ said: “How will you be when the son of Maryam (Mary) [i.e. ‘Īsā (Jesus) ﷺ] descends amongst you, and he will judge people by the law of the Qur’ān and not by the law of the Injeel (Gospel).” (*Fath Al-Bāri*) [*Sahih Al-Bukhāri*, 4/3449 (O.P.658)].

^[1] The *Jizyah*: a tax imposed on non-Muslims (who would keep their own religion, rather than embrace Islam) will not be accepted by ‘Īsā (Jesus) ﷺ, but all people will be required to embrace Islam and there will be no other alternative.

^[1] See: *Sahih Muslim* (Book of *Al-Fitn*) and the signs of the Hour.

The Statement of Allāh, the Blessed, the Most High [Sūrah Āl ‘Imrān (V.3:45-91)]

45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [“Be!” — and he was! i.e. ‘Īsā (Jesus) the son of Maryam (Mary)] from Him, his name will be Al-Masih ‘Īsā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh.”

46. “He will speak to the people, in the cradle^[1] and in manhood, and he will be one of the righteous.”

^[1] (V.3:46) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “None spoke in cradle but three: (The first was) Jesus, (the second child was): There was a man from Banī Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), “Shall I answer her or keep on praying?” (He went on praying and did not answer her.) His mother said, “O Allāh! Do not let him die till he sees the faces of prostitutes.” So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: “O child! Who is your father?” The child replied, “The shepherd,” (after hearing this) the people said, “We shall rebuild your hermitage of gold,” but he said: “No, of nothing but mud.” (The third was the hero of the following story): A lady from Banī Israel was nursing her child at her breast when a handsome rider passed by her. She said, “O Allāh! Make my child like him.” On that the child left her breast and facing the rider said: “O Allāh! Do not make me like him.” The child then started to suck her breast again. [Abu Hurairah further said, “As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration).”] After a while they (some people) passed by, with a lady slave and she (i.e. the child’s mother) said, “O Allāh! Do not make my child like this (slave-girl)!” On that the child left her breast, and said, “O Allāh! Make me like her.” When she asked why, the child replied, “The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.” [Sahih Al-Bukhāri, 4/3436 (O.P.645)]

47. She said: “O my Lord! How shall I have a son when no man has touched me.” He said: “So (it will be), for Allāh creates what He wills. When He has decreed something, He says to it only: “Be!” — and it is.

48. And He (Allāh) will teach him [‘Īsā (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), (and) the Taurāt (Torah) and the Injil (Gospel).

49. And will make him [‘Īsā (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

50. “And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me.

51. “Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.”

52. Then when ‘Īsā (Jesus) came to know of their disbelief, he said: “Who will be my helpers in Allāh’s Cause?” *Al-Hawāriyyūn* (the disciples) said: “We are the helpers of Allāh (i.e., we will strive in His Cause!); we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh).”

53. “Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Īsā (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lā ilāha illallāh* — none has the right to be worshipped but Allāh).”

54. And they (disbelievers) plotted [to kill ‘Īsā (Jesus) عليه السلام], and Allāh planned too. And Allāh is the Best of the planners.

55. And (remember) when Allāh said: “O ‘Īsā (Jesus)! I will take you and raise you to Myself and clear you [of the forged

statement that 'Īsā (Jesus) is Allāh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, 'Īsā (Jesus), Mūsā (Moses), or in His Holy Books, e.g. the Taurāt (Torah), the Injil (Gospel), the Qur'ān] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

57. And as for those who believe (in the Oneness of Allāh) and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the *Zalimūn* (polytheists and wrongdoers).

58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ān).

59. Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

60. (This is) the truth from your Lord, so be not of those who doubt.

61. Then whoever disputes with you concerning him ['Īsā (Jesus)] after (all this) knowledge that has come to you [i.e. 'Īsā (Jesus) being a slave of Allāh, and having no share in Divinity], say (O Muhammad ﷺ): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allāh upon those who lie."

62. Verily, this is the true narrative [about the story of 'Īsā (Jesus)], and *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allāh is All-Aware of those who do mischief.

64. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh."^[1] Then, if they turn away, say: "Bear witness that we are Muslims."

[1] (V.3:64) Narrated Ibn 'Abbās ؓ: Abu Sufyān narrated to me personally, saying, "I set out during the truce that had been concluded between me and Allāh's Messenger ﷺ. While I was in Shām, a letter sent by the Prophet ﷺ was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes,' so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' I (Abu Sufyān) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyān's companions) that I am going to ask him (i.e. Abu Sufyān) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allāh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No'. He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No'. He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islam) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was